

THE PATHWAY TO THE PROPHET ﷺ

A BEGINNER'S GUIDE TO THE SCIENCE OF ḤADĪTH

Errata to the first print of the first edition

This document is the errata to the first print of the first edition of *The Pathway to the Prophet ﷺ: A Beginner's Guide to the Science of Ḥadīth* by Shaykh Owais Nagrami Nadwi published in the first half of 2022 in Malaysia by Dakwah Corner Bookstore Sdn. Bhd.

It does not list insignificant punctuation and typographical errors nor is it comprehensive.

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Mardan, Pakistan
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The corrected names of the published works of the author are as follows:

- *Al-'Aqīdah al-Saniyah fī Sharḥ al-'Aqīdah al-Ḥasanah*
- *Rehnumā-i 'Ilm al-Tafsīr*
- *Qur'ān Kā Muṭālī'a Kayse?*

p. 1

The last word in the Arabic introduction should be *ba'd* (بعد); the diacritic on the 'ayn (ع) should be a *sukoon* (ْ).

p. 18

...Abū Hurayrah was a ~~step further than~~ **one step ahead of the rest.**

p. 20

~~Shufayy~~ **Shufay** al-Aṣbahī narrated that he entered Madīnah...

p. 29

Kitab al-Sunnan ~~al-Sunan~~ of Makḥūl (d. 112/3/4/6H)

p. 35

...wa ~~ma'rifah~~ ~~ma'rifat~~ al-ṣaḥīḥ wa al-ma'lūl wa ma 'alayhi al-'amal.

p. 40

...Ḍirāyah ~~Dirāyat~~ al-Ḥadīth... Uṣūl Ḥadīth ~~al-Ḥadīth~~... Ma'rifah ~~Ma'rifat~~ 'Ulūm al-Ḥadīth...

p. 41

...Imam Abū Nu'aym al-Aṣbahānī (d.430H)...

p. 41

...which is commonly known as ~~Muqaddimah~~ ~~Muqaddimat~~ Ibn Ṣalāḥ...

p. 48

Aḥmad ibn Abī Ṭālib al-Ḥajjār (d.730H)

p. 58

The words for the generations after the Prophet in the diagram should all be in the plural. Thus, Mu`kaḍḥram → Mu`khaḍramūn.

p. 62

“...do you ~~like that~~ want them to reject Allāh and His Messenger should be rejected?!”

p. 68

In the Arabic narration of Aṣbagh, the second last word should be 'anhu (أنه); the diacritic on the last letter should be a *ḍammah* (◌ُ) instead of a *fathah* (◌َ).

p. 71

“The Messenger of Allāh ﷺ recited *qunūt* daily for a month in the *Zuḥr*, ‘*Aṣr*, *Maghrib*, ‘*Ishā*’, and *Ṣubḥ* (i.e. *Fajr*) prayers, **at the end of each prayer.**”

p. 72.

From Ibn Ishāq, it was narrated by Mālik, Hammām, and others; and a group narrated it from Mālik.

p. 74

The text from “One such narration is:” until “...selling of the *walā*’ (of slaves) or gifting it,” should be replaced with:

One of them is the *ḥadīth* of the prohibition of the selling of the *walā*’ [of slaves]:

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الْوَلَاءِ وَعَنْ هِبَتِهِ.

Abū al-Walīd told us: Shu‘bah told us: ‘Abd Allāh ibn Dīnār informed me: I heard Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُ saying that the Messenger of Allāh ﷺ prohibited the selling of the *walā*’ (of slaves) or gifting it.

p. 80

...~~from~~ Manṣūr **told us**, from Ibrāhīm, from ‘Alqamah...

p. 83

«May it ~~not be restored to you~~ **not find it!** The mosques are built for what they are built for.»

p. 84

In the diagram, both *Fard al-Muṭḭlaq* and *Fard al-Nisbī* should be under *Gharīb*. And also *Āḥad* → *Āḥād*.

p. 87

«There is no ~~transitive disease~~ contagion, and there is no divination, but good omen pleases me, i.e. the good word or a the kind word.»

p. 88

«...nor is there [any bad omen in {the month of} Ṣafar...»

p. 106

« ...postpartum bleeding should take a bath *ghusl*, put on *iḥrām*, and perform all the rites [of Ḥajj] except *ṭawāf* of the House (i.e. Kaʿbah) when she comes to the place of wearing *iḥrām*.»

[The narrator] Ibn ʿĪsá did not mention [the names of] ʿIkrimah and Mujāhid, but he said, “from ʿAṭāʾ, from Ibn ʿAbbās رضي الله عنه.”...

p. 108

Ṭaʿn: <Literally, based on the context, it can mean *to cut a stab*, *to injure an injury*, *to a hurt*, or *to a slander*.>

p. 113

It is conceivable that Baqīyah ibn al-Walīd gave ʿUbayd Allāh *ibn ʿAmr* this *kunyah* and attributed him to Banū Asad...

p. 125

...that the Prophet ﷺ passed judgment based on the oath [given by the prosecutor] and {the [testimony] of a [single] witness.

p. 126

“[From] Al-Ḥārith ibn Miskīn *said*, as it was recited to him and I was listening,” without mentioning *ḥaddathanā* nor *akḥabaranā*?

p. 149

.....
The part of the Quranic *āyah* (وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٥﴾) should be erased as it's not referenced in the original source.

p. 158

.....
...regarding Zakāh and charity when He **he** sent him to Yemen.

p. 162

.....
The Arabic of the second line of poetry should read: وَهُوَ لِمُقْتَضَى

